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"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

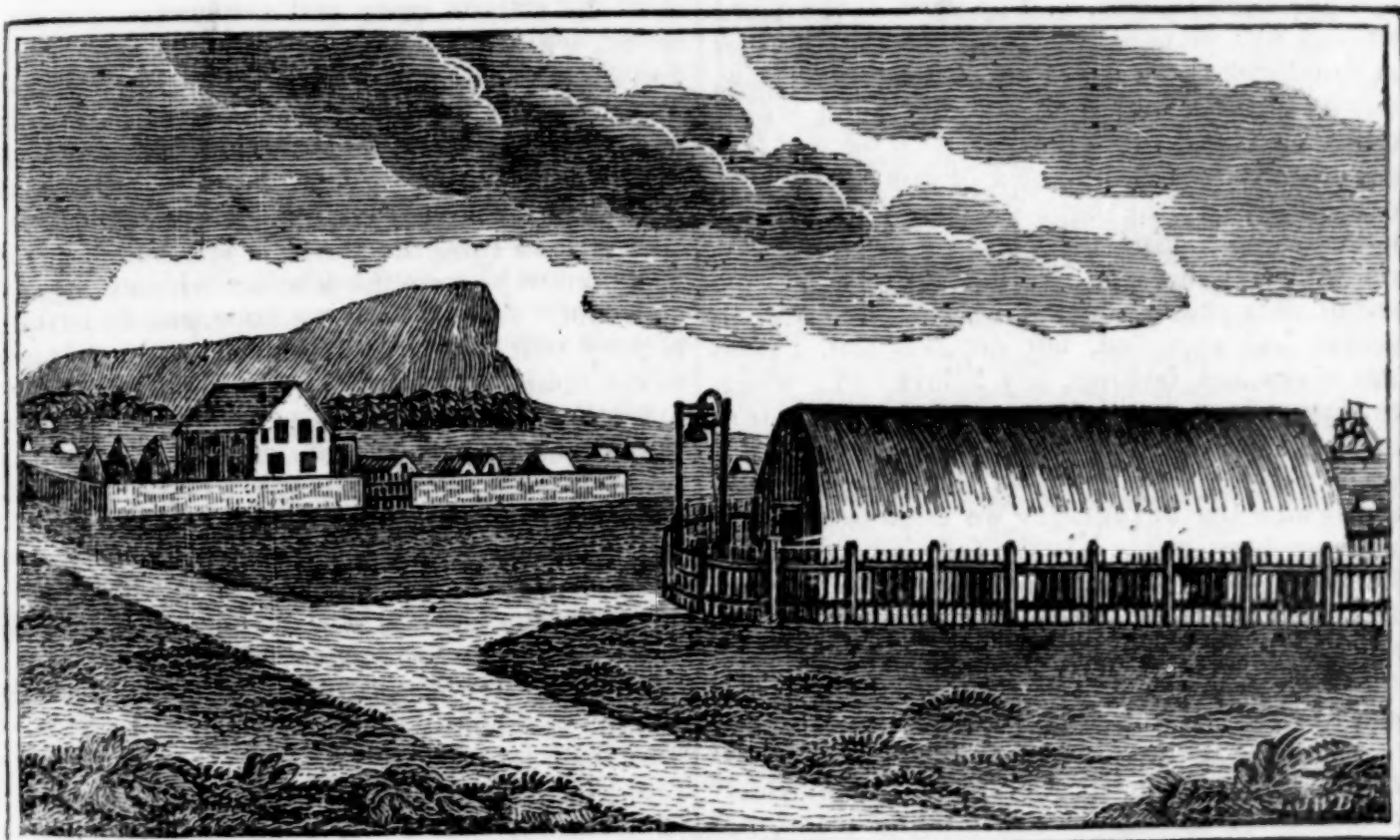
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No. 4.

NEW-HAVEN, SATURDAY, JUNE 26, 1824.

VOL. IX.

SANDWICH ISLANDS.



VIEW OF THE MISSION HOUSE AND CHAPEL AT HONORURU.

[This view was sketched at Honoruru, by the Rev. Charles Samuel Stewart, one of the last reinforcement of missionaries to the Sandwich Islands. The Mission House is built in the manner customary in our own country. The small buildings near it, are formed in the style in which the Islanders construct their dwellings,—poles are erected in the ground, interlaced with grass and rushes, and covered with grass thatch over the whole. Holes cut in the sides or ends of the building serve for windows and doors. Mr. S. in a letter to his sister, says, "our house might easily be erected in the smallest room of yours, being neither so long nor broad, and the ridge of the roof is only nine feet from the ground—the eaves little more than three feet. It is composed entirely of small poles and grass; it has three small holes in the sides for windows, without sash or glass; and the door has neither bolt, lock, nor bar."

The Missionary Chapel, which stands on the right, at a short distance from the enclosure or Missionary yard, and which is surrounded by a fence, is calculated to contain about 500 people. The bell appears suspended on two posts in front of the entrance. The ship Thames is seen at a

distance as she appeared on her approach to Honoruru.]

SANDWICH MISSION.

Extracts from the private Journal of the Rev. Mr. Stewart, one of the missionaries to the Sandwich Islands, written during the voyage on board the Thames. It was designed for his sister, and published in the Christian Advocate.

November 30th, 1822.

Since writing on Tuesday, we have had another gale of wind, which compelled us to take in all sail, and "lie to" during Thursday night, and part of Friday. Confinement to the cabin, and the tossing of the ship, increased Harriet's sickness very much. I think she was weaker and more dispirited yesterday, than at any time before. * * * From the experience I have already had, I can judge what my thoughts and feelings will be, when I behold her enduring all the privations and hardships of the missionary life, should she be spared to meet them. They will be the same they now are. When I look back a fortnight, and view her as she then was, blooming, and healthful, and an-

imated, and see her now, pale, emaciated, and spiritless from sickness, which she might have avoided, I am at times ready to say—"Could it have been my duty, thus to expose one so delicate, so unaccustomed to fatigue and hardships?" All the man within me says, "No! it could not;" but the Christian—the minister—and the missionary as promptly and more decidedly exclaim, "it could, and it is." Yes, my dear M., whatever I may suffer myself—whatever my beloved wife may suffer, which has been and will be my keenest suffering—I am fully persuaded that I have done right, and that she has done right, in forming the determinations, and in pursuing the measures we have. I am satisfied, that so far as the expedition we now are engaged in is concerned, on the day of judgment, the sentence to us will be, "well done good and faithful." The hand of the Lord hath led us: we beheld it in the dispensations of his Providence; we dared not refuse to follow, and though we may find that the hand which guides, bears the rod to afflict, still we will fear no evil. No, we have acted in this matter only in conformity to the light possessed, and to the dictates of our consciences, and we shall unquestionably meet blessings, rich and satisfying, in the path of duty pointed out: if not in one form, in another less expected, but not less full. With such views and feelings, my beloved M., which are those of our inmost hearts, we cheerfully turn our backs forever on all the comfort, all the domestic and social felicity, all the refined enjoyment which the advantages we possessed in our native country, might have so fully secured to us. We banish from our minds for ever, the dreams of earthly bliss, in which the children of this world seek their supreme happiness, and hail with contentment the scenes of self-denial and privation, of care and toil, which we have in prospect, willing, since the providence of God has so ordered it, to become literally "strangers and pilgrims" on the earth, having here no abiding place, nor worldly possession. Whatever else we lose, we gain

"A peaceful
Conscience, and approving Heav'n"—

a treasure too rich to be exchanged or forfeited for all the fleeting and unsatisfying pleasures of this life. When, then, we recount our sufferings and afflictions—when we give a statement of our real situation, whatever it may be, do not think we consider it strange that such things have befallen us, but that, deeming the service we perform as done unto the Lord, we even count "for joy" the trials that may await us in its accomplishment.

We think ourselves greatly blest in our humble friend, Betsey Stockton. She proves herself daily more and more kind, affectionate, and faithful. She has been most thoughtful and assiduous in her attention during H.'s sickness, and has laid me under a debt of gratitude, I scarce know how to repay. She is an invaluable acquisition to our little family, and I wish her always to be particularly remembered in your communications to us.

We have become quite systematic in our regulations as a family. The bell for rising rings in the cabin at sunrise—that for morning prayers at half past seven—that for breakfast at eight. We

dine at one, sup at six, and have evening prayers at half past seven. The establishment of regular worship, has been a great comfort and satisfaction to us, and the respectful and constant attendance of the captain, officers and crew, gives us sincere joy. When the weather admits of it, we assemble on the quarter deck, which has been peculiarly pleasant during the moonlight nights, with which we are favoured. Oh! it is sweet to hear our hymn of praise floating on the breeze that wafts us along, and to listen to the prayer directed from the midst of these mighty waters, to Him who protects, and who only can defend and bless us.

Yesterday seemed really like a Sabbath. The day was calm and pleasant, and though the occupations of the ship would not admit of public worship in the morning, still it was gratifying to observe the general quiet and seriousness that prevailed, whilst each on board, not engaged in the duty of the ship, was occupied with his Bible, or some serious book. At 4 o'clock, P. M. the great bell rang for public service. The exercises were conducted according to the usual order in the Presbyterian church, and Mr. Bishop delivered a sermon from the words, "What shall it profit a man, if he gain the whole world, and lose his own soul." We cannot but hope, and do fervently pray, that these means of grace will not be lost to the immortal beings, by whose skill we are enabled to bear the glad tidings of pardon and peace to the most distant isles of the sea. May the time speedily come, when each one who sails with us, will experience in his own breast all the happiness and sacred peace, which, I believe, existed in the bosoms of many of our little band yesterday, from the exercise of repentance towards God, and faith in our Lord Jesus Christ!

This day has been delightful indeed; the air is as mild and balmy as that of a spring morning.—The sea is less disturbed than we have seen it before. In fact we have had one continued gale until Saturday. The captain has sailed eleven years, and says he never before had such a succession of rough weather. You can scarce imagine the difference it makes in every thing.—Whilst the gales continued, we could scarce see a stone's throw from the vessel for the monstrous green billows that were rolling in heaps around us; now we can look in any direction, to a distance of many miles, over a beautiful surface of deep blue, variegated here and there by the milk white curving of a breaking wave. Our ship must be a fine object when viewed at a little distance; every sail is set to the breeze, and all without and within indicates prosperity and peace.

Dec. 3d.—The last evening was one of the most interesting we have spent since the commencement of our voyage. At the beginning of our meeting, we were joined by the officers of the ship; their deportment in every respect is such, as to call for our warm gratitude, and in none more than in the uniform and interested attention they give to our exercises of devotion. We sang three hymns and had two prayers, when the great bell of the ship rang for our usual evening worship, and our circle was enlarged by twelve or fifteen sailors from the main deck and fore-castle.—I trust that our prayers and praises were those of faith and sincerity. Feeling ourselves solemnized, and having our better thoughts awakened to a lively exercise, it was proposed that we should

listen to the perusal of the instructions of the committee, publicly delivered to us by Mr. Evans, the evening before our embarkation. They are admirable, and well calculated to produce a powerful and abiding impression upon the heart. May we so improve them, as to show by all our actions, that these counsels and admonitions have not been in vain. May we never, individually nor collectively, bring a reproach in any degree on the cause we have espoused, but may all we do redound to our own good, and to the glory of the God we profess to serve.

Dec. 16.—Yesterday we commenced a prayer meeting, to be held every Sunday morning at 10 o'clock, as it is inconvenient to have more than one sermon. A Bible class has also been established among the sailors. This we consider an interesting exercise. Whilst it will enlighten them on the subject important above all others, it will give an access to their hearts and consciences, not otherwise to be secured. May the Lord bless it to their eternal good.

Jan. 1, 1823.—I am more and more persuaded of the propriety of our entering on the work we have: if the Bible be true, I fear no evil in this measure, except that which may arise from the deceitfulness of my own heart. To me, the duty of the most devoted and persevering exertions in the missionary cause, is as clear as that the scriptures are the word of God, and that every christian who does not promote its interest to the utmost of his power, fails in his duty to God and man. It was in my power to go forth personally to the heathen, and my conscience and heart would hear to no other sacrifice. I saw the path of duty, and determined to walk in it only, and thus far I have found it the path of peace and happiness.

Jan. 25.—The storm continued to rage during the day with unabating violence, and produced greater anxiety and gloom than any we have yet experienced. But although the day was one of gloom, a circumstance occurred in it which has given me more genuine satisfaction than any thing since we left America. In the edge of the evening, whilst leaning alone against the railing of the quarter deck, feeling in my own mind something of the desolation of the scene by which I was surrounded, I felt my arm gently touched by some one on the spars behind me; it was ——. The moment I cast my eyes on him, I knew his errand, and can scarce describe my emotions when I found it truly to be as I expected—"to know what he should do to be saved?" He had seen me alone, and stolen from his station forward to tell me, that his spirit, like the troubled sea, would find no rest, and to beg me to direct him in the way everlasting. His words were few, but his looks, whilst he acknowledged his guilt and misery, and supplicated an interest in my prayers, spoke volumes. So unexpected, and yet so desired and prayed for was this event, that I almost doubted its reality. He dated his convictions from the preceding Sabbath, at the recitation of the Bible class, and told me he had scarce eaten or slept since. Every thing manifested sincerity and contrition in his deportment, and though I would not be too sanguine, I cannot but hope that the Spirit of God has begun that good work in him, which shall be carried on till the day of Christ Jesus. "A little leaven leaveneth the

whole lump," and should but one soul be truly converted to God before we leave this ship, ere the voyage which it has commenced is completed, through the prayers and admonitions of that man, all these sailors may be turned to the Shepherd and Bishop of their souls.

Feb. 14.—The weather would not admit of any service on the Sabbath, except evening prayers. This was regretted, particularly under the encouraging appearance of the crew. I was greatly gratified, however, to find, that notwithstanding the rest of the night had been broken in both watches, and the morning had been one of labour, that still one half of my Bible class had prepared their recitation. — has manifested much seriousness of late. I have had several conversations with him, and every successive one has been more interesting than the preceding. On Monday morning — came up to me with a very animated countenance, and said he had great hopes of —; that he was very much troubled, had "knocked off swearing," and was all the time "overhauling his Bible,"—"He always swears when reefing in a gale, but on Saturday night we were on the lee yard-arm of the maintop-sail together for half an hour, and though it blew a hurricane, and we could do nothing with the sail, he never swore a word. If he'll only cut cable and swing from the fellows in his watch, I shall not fear for him." Thus we have reason to hope that another immortal spirit is ready to exclaim "men and brethren, what shall I do to be saved?"

March 6. — is rejoicing in the possession of a Christian's hope. He requested an interview with me last night on the first watch. As soon as I approached him, he threw his arms around me and fell on my neck with emotions that seemed to deny him the power of utterance. It was some time before he could tell me of the hope that had become as an anchor to his soul, and of the peace and joy that filled his bosom. So great and entire a change had taken place in his views and feelings, that he felt compelled to believe, that old things had unto him passed away, and all things become new, and that he was a new creature in Christ Jesus. I had a most interesting conversation with him, and left him as I found him, rejoicing with joy unspeakable, and full of glory: and hoping in my own heart, that the inexpressible emotions that throbbed within his manly breast, were only the feeble commencement of that holy joy, which, in the world to come, would rise "immeasurable high."

March 10.—I can again speak of the mercy and loving kindness of God towards us, now floating on the mighty bosom of the Pacific. Appearances have never been as encouraging as they now are. There is a seriousness from the fore-castle to the quarter deck, that forces itself on the observation of every one. The change in — has produced a very visible effect on his friends — and —. Their countenances and whole appearance are altered.

March 17.—Nothing new to communicate this morning except an account of a "real Sabbath at sea"—such a Sabbath as I once feared I would never see on board the Thames. Preparations for it were made early on Saturday evening among the sailors by washing, shaving, &c.; all seemed to be looking forward to it with pleasure

and hope. And never on sea or land was there a more lovely day. The temperature was that of finest June weather. The stillness of death reigned over the ship, whilst all, cleanly drest, employed their time in reading, meditation and prayer. We had an excellent sermon from Mr. Bishop, and at the close of the day, every one was compelled to remark its quiet and solemnity.

March 24.—When I look round me this morning and see every one cheerfully and industriously employed,—observe the neatness and pleasantness of every thing in the cabin and on deck, and feel myself, and know others to do the same, as perfectly at home and contented, as I have ever been in any situation, I can scarce credit that our present is the state so long dreaded by ourselves and friends as one devoid of enjoyment or even comfort—can hardly realize the truth that we have been confined upwards of four months on board this ship, and yet are so little sensible of any privation, and so little desirous of any change.

For a long time after entering the Pacific, we thought the appropriateness of its name might very justly be questioned, but the experience of the last fortnight has satisfied us on that point. The perfect smoothness of the ocean is almost incredible: we have scarce seen a wave with "*crested head*" in that time, and but for the deep blue colour of the surface, might fancy ourselves sailing on the placid bosom of your lake. We have all been forcibly struck with the great beauty of the sky and clouds in these latitudes; especially towards sunset and early in the evening. They are unrivalled by any I have ever seen, and are *literally indescribable*; we have seen clouds of almost every colour in different parts of the sky, at the same time; some of colours I never saw in the heavens before, and often in the strongest tints; for instance, of a rich and perfect green, beautiful amber, crimson—while the whole western hemisphere has been in one blaze of glory. Last night the colour of the ocean added greatly to the splendid scene: it was of a most perfect blood colour, occasioned by the reflection of a fleecy veil of crimson clouds, covering the whole heavens; the appearance was so extremely singular, as to make us almost shrink from it as something supernatural.

Our religious state continues the same. — and — have expressed no hope of their conversion, though deeply interested in securing it.—Four more are under convictions of sin of greater or less pungency—and seem fully determined on turning to God with all their hearts.

I never knew a Sabbath on land such as yesterday was here. Not a sound was heard, from the opening of the morning till the close of day, but the rippling of the water as we sailed on the deep, or the voice of worship as we bowed before our God. Every one seemed to feel as well as know, that the day was sacred to its Maker; and most of our number, I believe, rejoiced in it.—When I viewed the neatness and order of every thing about our beautiful ship, and witnessed the peace and quiet and solemnity that prevailed, I could not help fancying that I saw "*holiness to the Lord*" inscribed on the cloud of canvas she spread to the breeze. Our services were delightful, and what Christian would not feel them to be so, when at them, he could see the tear of sacred

rapture start in the bright eye of some, and that of penitence and sorrow from that of others: both of whom till late "*cared for none of these things.*"

— is one of the happiest of beings, and can scarce contain the joy of his heart. He is very active with his companions, and has already been a blessing to them. All that he says is worth twice its real value *from the manner* in which he communicates it. He related to me the substance of a conversation had with — a few days since. — came to him full of trouble; with a spirit that could find no rest, and wished to know how he obtained the light and liberty, the peace and joy that filled his bosom, adding, "I believe the Bible to be true, and every word in it to be of God. I know that I can be saved only by the righteousness of Jesus Christ—I feel my wretchedness and misery without it—I believe every thing—but how am I to believe, so as to be saved. I want faith, and how am I to get it."

L—g told him he felt just so once, he did not know what faith was, or how to obtain it; but he knew, now, what it was, and believed he possessed it; but, "I do not know that I can tell you *what it is*, or how to obtain it. *I know what it is not*—I know it is not *knocking off swearing and drinking and the like*; and it is not *reading the Bible*—nor *praying*—nor *being good*—it is not *that*—for even if these would do for the time to come, what are you to do with the *old score*? how are you to get clear of that? It is not any thing *you have done or can do*. It is only *believing and trusting* to what *Christ has done*: it is having your sins *pardoned* and soul *saved*, because *he died and shed his blood for sin*, and it is *nothing else*." A doctor of divinity might have given the poor fellow a more technical and polished answer, but not one more simple or satisfactory. —'s expression of countenance is naturally rather hard and morose; but now, every feature is lighted up with "*the sunshine of joy*," and every look and action are "*peace and good will to all men.*"

— has a handsome face, of a naturally mild and innocent expression, and has become really lovely from an unfeigned sweetness that has overspread it. Hope has begun to dawn faintly on his soul, and while conversing with him last night in the full light of a splendid moon, I could but believe, that the peace and serenity that sat on his brow, was that in kind, however low in degree, which the ransomed on high exhibit whilst contemplating the glory of God, and triumphing in eternal salvation.

April 3.—The state of spiritual things is still encouraging and delightful. Two more of the common sailors have expressed a hope of salvation.

Last night, while walking the deck, I happened to cast my eyes into the steerage, and could not refrain wishing, that some of the pious hearts interested for the salvation of seamen, and active in their exertions to promote it, could stand behind me for a moment. But one person was there, and for the time I wished to see no other; it was — reading his Bible. The lamp was suspended from the ceiling, at too great a height to admit of reading with ease, when seated on the floor, and being too tired to stand, he was *kneeling* and reading partly aloud, with an attention and solemnity that seemed to absorb every thought and feeling; his attitude, countenance, and whole appearance,

gave strong testimony, that he was searching the scriptures; that he might in them find the words of eternal life. He did not change his position in the least till the bell rang for evening prayers, a full half hour after I first observed him.

April 8.—We have at length bid adieu to the southern hemisphere, and that most probably forever. We recrossed the line on Saturday night, the 5th inst. precisely three months to an hour after having crossed it in the Atlantic.

Our Sabbath, the day after, was uninterruptedly pleasant and solemn. Mr. Richards preached from the words "the harvest is past, the summer is ended, and we are not saved." Five only of the crew were absent: about that number have shown the most determined opposition to the seriousness prevailing, and have spoken and behaved with an effrontery and wickedness almost incredible. They scarce ever attend any of the religious services, and even insult those who go to them, in their retreat of wickedness—the fore-castle. When witnessing their behaviour, and hearing their wilful profaneness and blasphemy, we pity and deplore their folly and madness: and whilst we sincerely exclaim, "Father forgive them, for they know not what they do," we cannot but add in the sight of their awful and gratuitous iniquity, "How can you escape the damnation of hell?"

Last night we were once more privileged to observe the monthly concert of prayer: it was a season refreshing and delightful to our spirits. For the first time we were joined, in this duty, by all the crew off duty, who, we trust, have found access by the same Spirit, to our common Father and God. We could but feel animated in our devotion, and warm in gratitude whilst beholding a row of these hardy and interesting seamen uniting with us, not only by their external attendance, but, as we believe, in their hearts, and joining with the multitudes of Israel in exclaiming, "thy kingdom come." Often during the evening I saw the big tear of joy glistening in the eye of —, and could easily fancy the language of his heart to be, "if I forget thee, O Jerusalem, let my right hand forget her cunning—if I prefer thee not to my chief joy."

Another event has occurred to make me far less anxious for the termination of our voyage than I otherwise would have been, and one, that, to you, and all our friends, I am satisfied, has been, and is, of the deepest interest—it is the safe and uncommonly favourable confinement of our beloved Harriet. We had constantly hoped to have reached the island before this should have taken place, but the wise providence of God ordered otherwise; and we have great reason *already* to rejoice in it, as a dispensation of *visible and marked* goodness and tenderness to us. The circumstance has given much joy to the captain, officers and crew: Harriet is a great and universal favourite, and herself and child are the chief objects of solicitude and attention. They were determined that the young stranger should be an *American*: the captain immediately ordered the ensign hoisted, and master Charles first saw the light under the proud wavings of our national banner. I have seldom known the gleamings of its stars and stripes to give more animation and apparent joy; and am sure, that, in my eyes, they never looked half so lovely.

April 25.—It is even so: I write to you now, my dear M. with the snowy summit of Monakiah on the one hand, and the rugged heights of Mowee on the other. After tea, the first tumult of feeling having subsided, while all the family except H. were assembled at the gunwale of the ship nearest the land, to gaze on it still, as we gently pursued our course, we sung, with feelings never known before, the sweet and appropriate hymn,—

"O'er the hills of gloomy darkness,
Look, my soul, be still and gaze."

We had scarce finished the first line, before our little band was encircled by the officers and crew, with a seriousness and solemnity highly gratifying. I doubt not, some of their hearts throbbed with emotions known only to the pious mind. Whilst singing, the last rays of a glorious sun were falling on us from the west, and the silver beams of a full orb moon from the east. The hazy atmosphere suddenly cleared up, leaving a cloudless sky, without a trace of the gloom which had an hour before overshadowed us, except a light drapery of silver clouds, concealing the highest points of the mountains. The change was too instantaneous and too great not to be noticed, and I could not help hoping and praying, that the spiritual gloom of this land might as speedily flee away beneath the mild light of the gospel of peace.

CEYLON MISSION.

FROM THE MISSIONARY HERALD.

OODOOVILLE.

EXTRACTS FROM THE JOURNAL OF REV. MIRON WINSLOW.

Notices of Mr. Richards.

July 10. Have just returned from being two nights with brother Richards. It is good to be with him, though his mind is much affected with his weakness and pain of body, so as to be at times a little deranged. But his spirit still seems hanging on the precious promises, and turning, like the needle to its pole, to the great centre of all his hopes and desires. He repeated last night, with much emphasis,

By faith I see the land,
The port of endless rest;
My soul, thy sails expand,
And fly to Jesus' breast.

29. During the last week I have been four nights with brother Richards, who, after a few days of apparent convalescence, is gradually and sweetly sinking into the grave. His mind is now clear, his views not transporting, but very animating, and he seems on the wing for eternal glory. "I long to depart,"—is his frequent language,— "and pray that I may have patience. I think I am not deceived;—No—He is the chief among ten thousand. I never had such views of the Saviour as I have had for a few days past." When Mrs. Richards spoke of some circumstances as favourable in his case, and of the mercies which he enjoyed, he said, "It is one of my greatest trials that my body is so weak, and my mind so dull, that I forget my mercies;—but,"—he added with great emphasis,— "in heaven I shall not for-

get, no, never. There I shall remember all.—There I shall sing,—there I shall sing glory to God." In speaking of singing he said, "I have sometimes had as much joy in singing the praise of God here, as my body could bear;—what will it be in heaven!"

He asked me some questions concerning my religious experience, and then spoke of himself. "I have long had a degree of quietness, and been free from all distressing doubts, and lately I have tried to examine myself more thoroughly. I have a comfortable hope; on any other subject I should say, I am certain." In regard to his exercises when his mind was first excited to the consideration of eternal things, he spoke of his acquiescence in the divine will as giving the greatest comfort in the review. "For months,"—said he,— "I thought myself a castaway; and used to go

Yonder is my godly neighbour,
Who was once despised by me;
Now he's clothed in dazlingsplendour,
Waiting my sad fate to see.
Farewell neighbour, &c.

I thought that the case was my own; that it was right; that God was just and glorious in my condemnation." In reference to his present feelings he said, "Whatever they are, or might be, I could not rely upon them, if they did not correspond in some measure with those which I had in health. I view the expressions of a dying bed very differently from what I once did."

Examination of the Schools.

Aug. 21. Held a public examination of all the schools attached to this station. There were present 234 boys belonging to the native free schools, who recited in their various books, including a dictionary of their language, and in the catechisms and portions of scripture put into their hands by us, with a degree of promptness and accuracy which would not disgrace the schools of a Christian land.

24. This afternoon had a conversation with an old man, now probably 90 years of age, and nearly blind, with whom I have frequently spoken, and whom I often see on the shady side of the road, in a pleasant morning, trembling on his staff, which with difficulty supports his withered arms and skeleton limbs. He remembers the days when the churches were filled once a year with nominal christians. He was himself then baptized, and he says that ever since he has kept himself from idols. He does not now visit the temples, and professes to have faith in Christ, repentance for sin, and love to God. He is not able to attend our meetings on the Sabbath.

26. I have been intending to spend this week in visiting some islands, about 20 miles distant, in company with brother Scudder; but the illness of Mrs. Winslow prevents, and brother Spaulding is going. He has taken with him Maleappa and two of our boys, Hooker and Frazier, to assist in the distribution of tracts, &c. There remaineth yet much land to be possessed. Many places around us,—in some of which are the crumbling monuments of Christianity,—have not yet been visited by a missionary. But every falling stone from these old churches mocks our de-

lay, and calls upon us to arise, and wipe off the reproach cast on the Christian name.

Importance of the Example of Missionaries.

Nov. 4. Prayer-meeting at Oodooville. Subject, *Force of Example*. This led to an inquiry into the practical effect of our conduct, habits, principles, &c. upon those around us. Our situation in this respect, as we are brought into contact with the avarice, the prejudice, the superstitions of the people at almost every turn, is peculiarly difficult. Many things which are necessary for us, such as in food and drink, are obnoxious in the extreme to them. Our customs and habits, too, are diverse from theirs, and not to be measured by their standards of right and wrong. And yet, with these and a thousand other difficulties in the way of recommending ourselves, and the religion which we preach, it is almost the only method of producing an effect upon the minds of these idolaters. They think but little, reason less; have no knowledge of history to help their understanding the evidences of Christianity, and no correct notions concerning the weight to be allowed to human testimony; and consequently are as ready, and, from the love of the marvellous so prevalent among all partially civilized nations, perhaps more ready to give credit to the wonderful and ridiculous, than what is true. They are certainly more ready to believe every absurd legend in their own books, than to give credit to the simple history of the New-Testament. It is Christianity as exemplified in the life and character, that produces the greatest impression. To be living epistles of Christ, known and read of all men, should be the great object of the missionary.

Dec. 11. Had a long conversation with a brahmin whose case I have before mentioned. He seems convinced of the truth, and I hope is seriously impressed; but it is almost impossible to judge of his feelings. He freely confessed the danger and folly of idolatry, and almost as readily gave up the more refined system of deism, to which many of the more learned pretend to hold. When pressed solemnly on the danger of delay, and of halting between two opinions, he was affected, but still irresolute. I prayed with him; and I desire to feel that it is only by the power of prayer, that any thing can be effected in his case.

Candidates for communion.

31. At our church meeting to day two women, of whom we hope well, came forward, and expressed a desire to be admitted to the privileges of the church. One is the wife of Solomon. From the time of her husband's admission to the church, and particularly since the death of a little child of theirs, a few months ago, she has been very serious, and now expresses a hope in Christ. The other is a sister-in-law of Antache, and has for several months heard the gospel preached, apparently not in vain. On being asked if her friends would not reject her, should she become a Christian, she said very firmly, "And what if they should; that is nothing to me, if God is my friend." We cannot but hope that God has prepared the hearts of both these respectable females to receive the truth as it is in Jesus. To him only be the praise.

BOMBAY MISSION.

FROM THE MISSIONARY HERALD.

EXTRACTS FROM THE JOURNAL OF MR. GRAVES.

During the period included in the journal of Mr. Graves from which the following extracts are taken, his time was principally occupied in itinerating labours. As is usual with our missionaries in similar tours, he preached in various places, as he could find opportunity, to collections of people,—Pagans, Mussulmans and Catholics,—varying in number from three or four individuals to two or three hundred. Sometimes he met with an encouraging degree of attention and seriousness, at other times with stupid indifference, and at others with reviling and blasphemy. While reading this journal, and the other recent communications of the missionaries in Bombay, we have been forcibly impressed with such sentiments as these.—If these men, labouring among the heathen for a series of years with little present success, under all the toils and privations and afflictions which they are called to suffer, can yet see ground of encouragement sufficient to keep their faith alive, and lead them to untiring perseverance and diligence; cannot we see enough to make us endure the trifling efforts and sacrifices which our part of the work involves? Shall we faint while they are strong? Are the motives which induce them to give themselves and their all, too feeble to draw from us a small donation and a fervent prayer? If they bear the chief burden, it should be our part to uphold them from sinking under it;—while, instead of this, we are in danger of being soonest weary, and need the support to be derived from their frequent exhortations, to keep us from halting in the way.

Lord's day, June 8, 1822. Used endeavours to have natives assemble at our new place of residence; but though many engaged to come, only five or six persons were present. These could not understand Mahratta, and some of them, having lately come from Persia, could understand Hindostanee but imperfectly. They seemed to possess much less regard for the Koran than the Mussulmans of this country, manifested a great degree of indifference to all religions, and said that what I told them of Christ and the way of salvation might be true. I was surprised to find that one among the number, whom I did not at first distinguish from the rest was Aramane an Armenian Christian. He showed some acquaintance with the history of Christ and the Atonement, more, I think, than the Roman Catholics of this country commonly possess. But he very soon manifested his attachment to images and the material cross. The Gospel did not seem to engross, in any adequate manner, the affections of his soul. The others, who could read both Persian and Arabic, refused to take a testament in either language.

July 14. Considerable numbers were in at several times during the day, and heard very attentively. I also walked out among the people, and addressed some. In the evening about 150 came in, and 15 or 20 women were present among them. There was almost nothing said by any one, till the exercises were closed; then two or three, who had been our scholars, manifested strong opposi-

tion. Another man also was equally bold in reviling me, and blaspheming my Saviour and his Gospel. These all refused to take a copy of the Gospel of Luke which I offered them.

15. This morning a man, who himself rather opposed, came and said that he who so much withstood me last evening had just come out of jail for theft. Another came to tell me that one who yesterday particularly disavowed the Hindoo religion, and said he had discarded many of its practices, still was scrupulously careful to perform them all. In the evening nearly as many as before came, and attended, while I read the first chapter of Genesis, as an introduction to some account of the Divine dealings with our world, and an entreaty that they would embrace the Gospel. I began as well as closed with prayer. During all the exercises there was no cavilling, but quite a fixed and seemingly serious attention. It was to myself a solemn evening.

16. Went to the lower village in Worley, and, appointing an evening meeting, spent the afternoon and evening in publishing the way of salvation. There were but about 15 hearers. One man said that ever since he heard the Gospel about four years ago in Bombay, he had been convinced of its truth. He was of a respectable cast, and seemed a respectable man. He is now become blind by an accident with powder. He exhibited much greater evidence of sincerity than is usual here;—and seemed to receive every word with earnestness, as if his life were depending.—But he had not yet openly renounced his religion. This I insisted on his doing, and as openly embracing the Gospel and its ordinances, and also inwardly repenting of all sin and forsaking it. I cannot but hope that the Lord will have mercy on him.

Sabbath, 21. To day as I was out to address the people, I met with a Mussulman of very respectable appearance, who had the whole Bible in Arabic given him by one of the chaplains here. He could read and understand it. He said that he had read much in it, and had much conversation with a chaplain of his acquaintance on the subject of the christian religion, and that he believed it true. But he was not ready to profess Christ before men. He seemed considerably affected, and requested me always to pray for him. He told me that some time ago he dreamed of seeing Christ;—that he waked in the morning very happy, and then, for the first time, discovered the sign of a cross in one of his thumb nails. I endeavoured to point out to him the change of heart that is necessary in order to receive any benefit from Christ. Oh that the precious Saviour may be revealed to him more effectually.

A Catholic Festival.

Sept. 7. I had invited the people very extensively to come to my house and hear the Gospel, and had directed the two nearest schools to come; but it was a holiday among the Catholics, and crowds of Hindoos and others flocked to see their play, and not a child from the schools was seen at my house. The teachers and one other man only were present. Since my family calamities the Hindoos avoid more than ever the desolated house and me. Some of them say that my afflictions are a Divine testimony against the religion which

I recommend. Oh that the Lord would appear for his own name.

Why should a heathen's haughty tongue
Insult us, and to raise our shame,
Say, "Where's the God you've serv'd so long?"

But we know our God is in the heavens, and hath done all things well. The Catholic festival is in honour of a woman who lived about a hundred years ago, and is said to have appeared in a dream to a certain priest, and told him they must build a church on an uninhabited hill near this in Salsette, and keep a day to her there once a year. The church has been built, and her day, (the greatest being to-morrow,) is kept. Catholics from all this region make yearly pilgrimages to that hill, and attend mass, and also sport and revel in honour of the sainted convert, who is called mistress of the hill. Since the great storm it is reported that during the time of it a great light was seen in the water, and that while the light continued, the great crucifix from this church became invisible, and when the light became extinct it re-appeared. Some of them believe it, and think this a proof that the idolatry on the hill is altogether correct.

Catholic Exposition of the Second Commandment.

On one Sabbath I addressed the Catholic people assembled at the door of their church before their worship commenced, and after it was closed I began to do the same; but the priest spoke against their hearing me, and they all dispersed. The same day the priest caused to be returned to me a copy of our edition of the ten commandments in four languages, with this comment written on a vacant page in Latin. "Thou shalt not make unto thee any graven image,"—i. e. an idol;—nor the likeness of any thing that is in heaven above,—i. e. the likeness of the sun, moon, or stars;—that is in the earth beneath,—i. e. fire, dust, or what belongs to the earth or the waters;—that is in the waters under the earth,—i. e. of devils, or of those who dwell in the infernal regions. He maintained that as *cælum* (heaven) was printed with a small *c*, it could not be supposed to mean or include the place of the blessed, and therefore did not prohibit their use of the images of Christ, and the saints.

One Catholic, who when I first came there seemed a virulent opposer, said, as I was about to leave the place, he believed I was right in regard to images; but he could not destroy those in his own house for fear of his superiors. He was formerly educated for the priesthood, but gave it up for marriage. The priest called on me several times, and the last time seemed to indulge strong hopes of proselyting me; but I told him more plainly than ever my views of the church of God, and of the church to which he belonged.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 26, 1824.

SABBATH SCHOOL IN WASHINGTON COUNTY, N. Y.

A Society has been formed at Union Village, N. Y. by the friends of religion from various towns and of different denominations. It is entitled *Washington County Sabbath School Union*. Town Associations will be formed in connection with it. One of the resolutions of the Town As-

sociations provides that "it be the duty of the town directors, to visit the children of the rich and the poor, the ignorant and the learned, and endeavour to secure their uniform attendance at the Sabbath School—and, as often as consistent, visit the different schools in the town, and discharge the duties imposed on them by the constitution of the County Union."

The formation of a Library in connection with each school is also resolved on. We have no doubt but that this institution, as all similar ones have been, will be productive of much good in the neighbourhood where it is established.

MARQUIS DE LA FAYETTE.

Robert Walsh, Jun. Esq. of Philadelphina, is preparing from authentic materials, and will soon publish the Life of the Marquis de la Fayette. It is supposed that this distinguished man will soon visit this country, and it is generally believed that the *North Carolina*, a ship of the line, is preparing for sea for the purpose of bringing him to the United States.

OBSERVANCE OF THE SABBATH.

The large transportation companies, whose boats ply on the Canal between Albany and Buffalo, permit none of their boats to start on the Sabbath. One of these companies in their printed instructions require the persons entrusted with the management of their boats to stop them from 6 A. M. to 6 P. M. on the Sabbath.

MODERN GREEK.

Proposals have been issued for publishing an *English and Modern Greek Lexicon*, by the Rev. Mr. Lowndes, Missionary of the London Missionary Society at Corfu. An Appendix to the work will contain an Epitome of English Grammar in Modern Greek. This work will contribute to the extension of the Modern Greek and English Languages, and will be particularly serviceable to missionaries and others who may visit the Morea, Asia Minor, or the Grecian Islands.

METHODIST CHURCH.

At the late General Conference of the Methodist Episcopal Church, held at Baltimore, five additional annual Conferences were added; there are now seventeen, viz: *Maine*, *New-England*, *New-York*, *Canada*, *Genessee*, *Ohio*, *Kentucky*, *Pittsburgh*, *Holstein*, *Illinois*, *Missouri*, *Tennessee*, *Mississippi*, *South Carolina*, *Virginia*, *Baltimore* and *Philadelphia*; those in italics are the new Conferences. The next General Conference, is to be held at Pittsburgh, on the 1st of May, 1828.

The Rev. Alexander McClelland has been appointed successor to the Rev. Dr. Mason, in the Presidency of Dickinson College.

JUSTICE IN THE WEST INDIES.

Seven sailors were lately brought before the Magistrates at the Police Office in Falmouth, Jamaica, because they refused compliance with the orders of their Captain who directed them to stow sugar on board his ship on Sunday. The sailors stated that they needed the rest of the Sabbath, inasmuch as they laboured fifteen hours a day during the week. These conscientious magistrates however, sentenced three of the sailors to thirty days confinement in the work house, and discharged the others.

THE GREEKS.

It has been repeatedly stated that the Turks would, during the present season make greater efforts to reduce the Greeks to their former degraded condition, than have been made during the present contest. After many deliberations of the Divan at Constantinople the Sultan offered the command of the army destined to act against the Greeks, to the Pacha of Egypt, who signified his acceptance of the appointment. The Greeks have for a long period been triumphant, but their most ardent friends have had considerable solicitude respecting the result of the present campaign. It appears from the following intelligence, that the Greeks have, for the present at least, little to fear. The present indications of Providence, appear to favour the belief that the Greeks are destined to triumph over the Infidels.

LONDON, May 10.

Letters were received this morning, via Marseilles, from Alexandria, in Egypt, dated on the 5th of April, communicating news of great importance to Greece, on the authenticity of which the utmost reliance may be placed. It has been known, that for some time past the Pacha of Egypt has been forming large magazines of gunpowder, and of all descriptions of military stores at Grand Cairo, avowedly for the purpose of equipping an army to act against the Christians in the Morea, but more probably with the view of protecting the independence of his own Government from the Grand Seigneur himself. The advices received this day from Alexandria, state that these magazines had been destroyed by fire, and that three thousand Egyptian soldiers had perished in the explosion. The value of the property destroyed was estimated at not less than ten millions of Spanish dollars, and one of the effects of this event will probably be the abandonment of the expedition from Alexandria into the Morea, if his Highness the Egyptian Pacha ever seriously intended to waste his resources in a cause so entirely hopeless as the rejunction of Greece to the Ottoman yoke of barbarism. His Highness the Captain Pacha had arrived at Alexandria with a part of the Turkish fleet, and the remainder of his naval force was expected soon to join him at that place. It was at Alexandria that the fourth expedition of the Turks against the Christians was to have been fitted out, for at Constantinople the Treasury was not replenished sufficiently with money to enable the Government to obtain the necessary supplies for such an important undertaking. The destruction of the magazines at Grand Cairo will prevent the Pacha of Egypt from furnishing the expedition with warlike stores, and thus it must be either altogether abandoned for this year, or be so defective in every necessary quality as to render the power of the Ottomans during the fourth campaign against the independence of Greece, weaker than any of their previous efforts.

SHAKERS IN THE UNITED STATES.

The *Salem Observer* contains the following account of the Shaker Societies in the United States.

The first and one of the largest is at New-Lebanon, about 2 1-2 miles south of Lebanon Springs, in the county of Columbia, State of New-York, 25 miles south east from Albany, and contains between 5 and 600 persons.—One at Watervliet, 7 miles northeast from Albany, containing upwards of 200 members; one at Hancock, Berkshire county, Mass. of 300 members; one at Tyringham in the same county, containing 100 members; one at Enfield, Hartford county, Conn. containing about 200 members; one at Harvard, Worcester county, Mass. containing 200 members; one at Shirley, Middlesex county, Mass. containing 150 members; one at Canterbury, Rockingham county, N. Hampshire, containing upwards of 200 members; one at Enfield, N. Hampshire, containing 200 members; one at Alfred, Maine, containing 200 members; one at New-Gloucester, Maine, containing 100 members; one at Union village, Warren county, Ohio, containing nearly 600 members; one at Waterliet, Montgomery county, Ohio, containing about 100 members; one at Pleasant Hill, Mercer county, Kentucky, contain-

ing between 4 and 500 members; one at South Union, Logan county, Kentucky, containing between 3 and 400 members; at West Union, Knox county, Indiana, containing upwards of 200 members. Most of the Societies contain a number of large families, and each family is provided with one or more large and convenient dwelling houses and workshops. In each Society there is a house for public worship, and an office for the transaction of business. Their employments are agriculture, horticulture, and domestic manufactures, which furnish a variety of articles for the market.

Extract of a letter from Rev. W. Goodell, Missionary to Palestine, to a gentleman in this city, dated at Sea, Devina Providenza, Nov. 8, 1823.

MY DEAR FRIEND,

We left Malta on the 24th ult. and are now on our way to Syria, rather hoping than expecting to be able to take up our winter quarters at Jerusalem. Those who sail with us, speak the Italian with fluency; and with them we have had many, and long, and solemn religious discussions, and have read much with them and to them from the Italian Scriptures. They are altogether of the Romish Church, and know no other way of going to heaven, than doing penance for their sins, praying to the virgin, confessing to the priest, paying homage to the pope, and passing through purgatory. But to repent of sin, to be renewed in heart, to live a prayerful and sober life, to keep holy the Sabbath day, or to be sincere and in earnest about religion—is an idea, which seems never to have found a place in their minds. In our conversations with them, we have endeavoured to avoid, as much as possible, disputes about forms and ceremonies, and to aim directly at the heart and conscience. Of what avail is it to convert a man from one religion to another, if he is not converted “from the error of his ways,” and his heart is not converted to God? Or to persuade him to belong to this or that communion, if he does not belong to “the church of the first born, whose names are written in heaven?”

In several instances, we have dwelt so much on the corruption and lost condition of man, and of his need of being regenerated through the influences of the Holy Spirit, as to excite apprehension in the bosoms of some of them, that we had been made acquainted with their private character. A few evenings since, one with whom we have had the most frequent conversation, rose from his birth apparently in great haste and perturbation; and, after walking on deck a few moments with a quick step, desired to speak with one of us. He appeared to be much agitated; and it was sometime before he could speak with so much coherency, as to make himself intelligible. He complained, that we had traduced his character; demanded, as his right, who it was, that had informed against him; declared scores of times and with the strongest asseverations, that he was not guilty; would have us to know, that he had been as well educated as ourselves; that he knew as well, what was good breeding; and that he had never done a dishonourable action in his life. We gave him the strongest assurances in our power, that we had never heard a word unfavourable to his moral character; and that we had never seen any thing in him inconsistent with the character of a gentleman; but that on the contrary we had been much pleased with his affable manners and kind attentions; that we did not know indeed what sins his own heart was conscious of; but he might rest assured, that we were wholly unacquainted with them. This abated his rage and jealousy in some degree; but he still would not believe it possible, that we should have made such pointed remarks to him, if we had not heard some unfavourable report of him.—Since that time, he has been very reserved; and we fear not so penitent for sin, as vexed with himself for having committed himself.

We are now sailing along the coast of Cyprus, being detained by contrary winds from entering the port of Larnica. The brig discharges part of her cargo here, and the remainder at Bairout. We know not what is before us; but we commit ourselves to Him, who has said, “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.” We ask your prayers, that we may not faint in the day of trial; but that we may glorify God in life and in death.

UNITED FOREIGN MISSIONARY SOCIETY.

The following abstract of the report presented at the seventh annual meeting of the United Foreign Missionary Society on the 12th of May, is from the New York Observer. We have inserted, say the editors, also a few Geographical illustrations from other sources.

Union Mission.—This mission was established in 1820 among the Osages of the Arkansas, who are about 2,000 in number, and inhabit several villages on the branches of Arkansas river. *Union*, the name of the place where the missionaries are stationed, is on Grand river, about 25 miles from its junction with the Arkansas. The Osages, about a year since, were at war with the Cherokees, and harmony is not yet entirely restored, although the Osages manifest a disposition to make great sacrifices, for the purpose of maintaining peace. A number of the tribe have recently abandoned the chase, and resorted to the cultivation of the soil for their subsistence. Monieh Persha, a young chief, led the way, and he was soon followed by 15 or 20 others, who were employed during the last summer as labourers on the mission farm. In the course of the year they projected, and with the aid of the missionaries, commenced an agricultural settlement of their own. The Indian women and girls, in several families, have also manifested a desire to relinquish the savage life, and have been instructed in sewing, spinning and various other branches of household economy.—The number of children in the school at this station is 14, which is 7 more than at the last report. They make good improvement in their studies.—One boy who has been recently taken from the school and placed with a blacksmith as an apprentice is said to be very ingenious; he manufactures nails, hinges and even small knives with ease.—“No American youth” says the superintendant “would make a more active or promising appearance.” Two of the missionaries have made so much progress in the Osage language, that they can now converse on ordinary subjects with considerable facility.

Great Osage Mission.—The Great Osages are about 4,000 in number. Their principal villages are on the Osage river, about 360 miles from its junction with the Missouri. The school at this station consists of 18 Osage children, 13 girls and 5 boys. Some of them can read in the Testament and converse intelligibly in English, and they have generally made encouraging progress in acquiring a knowledge of agriculture and the useful arts.—The missionaries at this station are devoting their time principally to the study of the language.

Tuscarora Mission.—The Tuscarora Indians, to the number of 300, inhabit a village about three miles from Lewistown in the western part of this state. Our readers will recollect that the Rev. Mr. Crane, who was formerly stationed among these Indians, tendered his resignation in September last, and has since been employed as general agent in collecting funds for the society. Since Mr. Crane's resignation, no regular missionary has been appointed. The Rev. Mr. Smith, of Lewistown, has, however, been employed as a temporary supply. He states that the number of Indians who attend public worship is considera-

bly greater than when he commenced his labors, and that no white congregation appear with more decorum or solemnity.

Seneca Mission.—The station among the Senecas is about 4 miles east of Buffalo. The history of this mission, since the last annual meeting, has been unusually interesting. To the four young chiefs who had at that time been admitted to the church, two others (capt. John Pollard, and Henry Two Guns,) have since been added. “The cause of truth” says the report, “is widely gaining influence among this tribe. A few of the young men have exhibited more than ordinary solicitude on the subject of religion, and one of the most distinguished of their females (the wife of Capt. Pollard,) has manifested a change in her feelings and sentiments, which affords ground to hope that she has become a child of God and an heir of glory.” In February last, the number of Indian children living in the missionary family and entirely under their controul was more than thirty. At that time they discovered an unusual seriousness and tenderness of conscience. One of the missionaries in his journal under date of February 16th, writes as follows:

“On Saturday, as I “walked out in the field at eventide,” a few rods from our dwelling, I saw one of our largest boys retiring just after the school had closed, into an adjoining thicket. I asked him whither he was going? He pointed his finger and said he was going yonder to pray. As I stood conversing with him a few minutes, another came up and said he was going on the same errand. I turned away affected with the circumstance, and walked below the hill, in the rear of the house, to find a place where to give vent to my feelings; and where to beg of God to fasten conviction on their tender hearts. The evening was marked with that placid stillness which tends insensibly to lead the pious mind to survey the works of God.

“I could distinctly hear the voice of prayer on several sides around me. As I walked towards the house, I wondered why the little children were not heard at play as usual. The secret was soon discovered. For I discovered that they too had collected in a little group on the side of a hill, and stood with clasped hands, and in perfect silence; while one of their number, in an audible voice, was sending forth his petitions to the throne of him who said, “Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.”

“Such” says the report “was the flattering state of this mission at the close of the month of February.” Tears of gratitude filled the eyes of this missionary, and songs of praise ascended from the family, as they contemplated the rising prospect, so suddenly presented, of becoming the happy instruments of leading this interesting group of children, not only to civilization, but to piety, and to eternal blessedness.”

It was at this moment that the Pagan Indians co-operating with wicked white men, resolved to disperse the school, and to expel the missionary family from the reservation—a transaction which would disgrace the Caffres or Ashantees of Africa.

After reading these interesting facts, and the following letter from the missionary of a more recent date, no one

can rejoice in the interruption of this good work but an enemy of Christ and his cause.

Rev. Mr. Harris to the Domestic Secretary, April 29, 1824.

DEAR SIR—

The complete disorder of our affairs, produced by our expulsion from the field of labour, has so filled my hands and thoughts, that a recurrence to other topics of a more serious nature seems quite unfamiliar.

I do not mean to be understood from this, that in the midst of those rebukes which have fallen upon us, by the permission of our Heavenly Father, we have remained insensible. We hope we feel that we have merited nothing better than this chastisement at the hand of a righteous God; while we fully believe that the wickedness of those who have been the instruments of inflicting it, shall not pass unpunished. We hope our God will yet show us that "He will not always chide, neither keep his anger for ever."

The dispersion of the Mission family and School, at this Station, by the civil authorities of this State, has drawn forth one uniform expression of dissatisfaction and mingled regret from the most respectable and influential families of the Seneca nation.

On Sabbath, 18th inst. we were again suffered, in the good providence of God, to surround the sacramental board with our little Church, and with two, who, for the first time, were privileged to commemorate the dying love of our departed Lord. Another would have partaken of this feast of love, had not a lingering consumption rendered his attendance impracticable. The names of the two communicants lately admitted, are *Capt. John Pollard*, a very influential chief of 50, and *Henry Two Guns*, also a Chief, younger, but very industrious and of respectable standing. The spiritual improvement of these persons has been a subject of special attention during the past year; and the baptism of one of them has been deferred since April last, in order that his Christian character might be fully tested. They appeared truly humble and tender, and expressed the most lively repentance towards God, and a humble hope that they had cast themselves on his mercy in Christ.

On addressing some of the questions usually put to candidates on such occasions—to *Capt. Pollard*, he arose, and returned for substance the following reply: "Brother, since you have thought proper to invite me to become numbered in the family of Christ, and have asked me these solemn questions, I shall make my answer in a few words. It is a fact not to be denied, that in my younger days I have lived in total darkness, in a state of ignorance and sin, and although I have kept myself from many of those vices which have ruined many of my people, still I have to acknowledge that I am a great sinner in the sight of God. But now, as I have learned a little of the Gospel, and have heard of the wonderful love of Jesus Christ in dying for the sins of mankind, I should be worse than a brute if my heart should not repent, and place its trust in his death alone. I know there are some of my nation, who turn their back against the Son of God, and despise his Gospel; and they are displeased with us, because we are determined to hold fast to the truth. As for myself, I will only say, that if my heart's blood be necessary to atone for the crime I have committed in departing from the paths of ignorance and sin, let it flow freely: let them take revenge upon me, in the presence of my family—in open day—I shall make no resistance, since I shall die in the cause of God."

This was spoken with so much feeling as nearly drew tears from all present, and was truly characteristic of the Indian orator, softened by the humility of the Christian.

FOR THE RELIGIOUS INTELLIGENCER.

AN ECCLESIASTICAL CATECHISM.

PART I.

Question I. *What is understood by the term Church, as a collection of persons?*

Answer I. The term with the article *the* before it without any words restricting its meaning, includes all the Elect of God, chosen in Jesus Christ before the foundation of the world, and kept by the power of God through faith unto salvation; or true believers, persons born of the spirit, or subjects of a new and spiritual creation; from the beginning to the end of the world who consti-

tute one body, the mystical body of Christ, of which he is the head. See Col. i. 18, 24. ii. 10. 1 Cor. xi. 3. Eph. i. 4, 10, 22, 23. iv. 10. v. 27, 32. 1 Pet. i. 8. Heb. xii. 23.

II. The term Church is used also to designate the whole body of believers in the world at any one period of time, who are called the invisible church. Acts, ii. 47. v. 11.

III. The term Church is used also to denote a particular congregation of believers united together in the order of the Gospel for the support of the worship, and for the enjoyment of the ordinances and for the exercise of the discipline which Christ has established, to be supported, enjoyed and exercised in his Church: and also to assist and relieve the poor and necessitous members of his visible Church, whether belonging to such particular Church or another, according as circumstances may require. See 1 Cor. i. 2. 2 Cor. i. 1. Gal. i. 2. 1 Thes. i. 1. Rev. ii. 7, &c. 1 Cor. xi. 20—34. v. 1—13. 2 Cor. ii. 6—10. xi. 8, 9. Phil. iv. 14—18. Acts ii. 42, 46, 47. xx. 7, 11. vi. 1—6. Rom. xv. 27. Gal. ii. 10. 2 Cor. viii. and ix. chapters. xi. 1, 13.

Question II. *How do the members of Christ's mystical body become such?*

Answer. By being chosen in him through faith unto salvation. Eph. i. 4—14. ii. 5, 8. 1 Pet. i. 2—5. Acts x. 43. John iii. 15. Rom. iii. 28.

Question III. *How do believers in Christ become members of his visible church?*

Answer. By making a profession of their faith in him, and by being baptized into the name of the Father and of the Son and of the Holy Ghost. Rom. x. 9, 10, 11. Acts viii. 37, 38. Math. xxviii. 19. Mark xvi. 16.

Question IV. *How are believers to make profession of their faith in Christ, and to whom shall it be made and by whom are they to be baptized to become members of Christ's visible Church?*

Answer. Believers ought to make a profession of their faith in Christ to a bishop or elder of the church; and that in as public a manner as circumstances will admit, and to be baptized by such elder or bishop to become members of Christ's visible church. Acts ii. 42. viii. 12, 27—38. ix. 18. xvi. 15. xviii. 8. xxii. 16. Rom. vi. 34. 1 Cor. xii. 12, 14. Gal. iii. 27. Matt. x. 32. Luke xii. 8. John xii. 42, 43. Rom. x. 9—11. xiv. 11. xv. 9. 1 Tim. vi. 12. Phil. ii. 11. 1 John, iv. 2, 3, 15.

Question V. *What constitutes a particular church?*

Answer. Any voluntary association of members of the visible church, who in fact do steadily and regularly unite in the worship and ordinances of the gospel, is a particular church, and ought to maintain gospel discipline amongst the members thus associated.

The New-Testament being wholly silent, containing neither precept nor example for constituting particular churches, and yet is frequent in its mention of them and those duties, it of course follows, that they must be mere voluntary associations for the purposes of a particular church. It would seem from various passages in the New-Testament that all the baptized believers residing within any city, town, or place, are collectively denominated the church in such city, town, or place, and were so addressed by the Apostles. And that the members of all particular churches were considered as in truth members of Christ's mystical body. This is evident from the direction of very many of the epistles. The epistle to the Romans is directed "To all that be in Rome beloved of God, called to be saints." Rom. i. 7.

The first epistle to the Corinthians is directed "unto the church of God which is in Corinth, to them that are sanctified in Christ Jesus called to be saints with all that in every place, call upon the name of Jesus Christ our Lord, both theirs and ours." 1 Cor. i. 2.

The second epistle to the Corinthians is directed "Unto the church of God which is at Corinth with all the saints which are in all Achaia." 2 Cor. i. 1.

The epistle to the Galatians is directed "Unto the churches of Galatia."

The epistle to the Ephesians is directed, "To the saints which are at Ephesus, and to the faithful in Christ Jesus." Eph. i. 1.

The epistle to the Philippians is directed, "To all the saints in Christ Jesus which are at Philippi with the bishops and deacons." Phil. i. 1.

The epistle to the Colossians is directed, "To the saints and faithful brethren in Christ which are at Colosse." Colos. i. 1.

The first epistle to the Thessalonians is directed, "Unto the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ." 1 Thes. i. 1.

The second to the Thessalonians is directed, "Unto the church of the Thessalonians in God our Father and the Lord Jesus Christ." 2 Thes. i. 1.

The directions of the nine epistles of St. Paul, though a little variant in words, are in substance the same. The phrases "The church." "All the saints." "The beloved of God called to be saints." "The saints and faithful brethren in Christ Jesus." "The church which is in God the Father and in the Lord Jesus Christ." "The church of God." "And the churches in Galatia."

In all these different directions, but one description of persons, to wit: those who are members of Christ's visible or mystical body, the elect of God, persons born of the spirit, or subjects of a new and spiritual creation or true believers is intended. And of such alone ought a particular church to be composed. To suppose for a moment that the Apostle directed his epistles to any collection of persons professedly unregenerate by such descriptions, is little less than charging him with an attempt at the vilest fraud. If they were not believers, they, instead of being saints, beloved of God, were indeed children of the devil. 1 John iii. 7, 17.

Question VI. *How is a particular church to be organized conveniently to perform its proper duties?*

Answer. Each particular church ought to be organized with an elder or elders, bishop or bishops, and a deacon or deacons, male or* female as circumstances may require. Titus i. 5. Acts xiv. 23. xx. 17, 28. Phil. i. 1. 1 Tim. iii. 1—13. Acts vi. 1—6. Rom. xvi. 1.

Question VII. *What are the duties of an elder or bishop?*

Answer. The duties of an elder or a bishop are, 1st to preach the gospel in season and out of season, rightly dividing the word of truth, giving to every one of his flock a portion in due season, nourishing the lambs with milk, and supplying strong meat to those who are of full age, and able to bear it. 2 Tim. iv. 2. Luke xxiv. 47. 2 Tim. i. 5. ii. 15. 1 Pet. ii. 2. Heb. v. 12, 13, 14. 1 Cor. ii. 7. ix. 16. Acts xx. 27.

2d, To baptize all persons duly qualified† to receive the ordinance on proper application for it. Matt. xxviii. 19, 20. Acts viii. 12, 13, 36, 37, 38. 1 Cor. vii. 14.

3d, To rule and govern the church under his care, as a wise, discreet, tender, affectionate parent rules his own house, by instruction, advice, entreaty, admonition, reproof, remonstrance, rebukes, and by showing himself a pattern and example of good works, soundness of doctrine, gravity, sincerity, in word, and in conversation, in charity, in faith, in purity, in meekness, in patience, in industry, in liberality, and in holiness of life. 1 Tim. iii. 1—7. iv. 12. Titus ii. 7, 8. 1 Cor. iv. 11, 12. Acts xviii. 3. xx. 28.

4th, To ordain elders or bishops and deacons when necessary, by himself alone, otherwise with his brethren in the ministry forming a presbytery or eldership, or council of elders or Bishops. Titus i. 5. Acts xiv. 23. 2 Tim. ii. 2. 2 Tim. i. 6. 1 Tim. iv. 14. Acts vi. 6.

* The Greek word *diakonos* is both masculine and feminine. In Rom. xvi. 1. Phoebe is said to be a servant of the church which is at Cenchrea. But the word translated *servant* is *Diakouon*, that is deacon in the original Greek, and the same which is rendered deacon in first epistle to Tim. iii. and different verses.

† As it is the province of elders or bishops only to baptize and thereby admit into the visible church, so they must alone judge of the qualifications and fitness of the candidate to receive the ordinance. Yet this does not in any measure infringe on the rights of particular churches; as baptism does not alone make any one a member of any such church, and every such church has alone the right of admitting members into it, and of right may judge of the qualifications of every one applying for admission and act accordingly. Should an elder or bishop however practice administering baptism to persons without proper qualifications in the opinion of any church, they may gently refuse to receive and hold fellowship and communion with him as a minister of Christ. But believers and their infant offspring are amongst all churches (excepting the baptists) considered as qualified to receive the ordinance, and for that purpose the elder or bishop is alone to judge of the evidence of the faith of the applicant.

5th, Though there is neither precept nor example in the scripture, yet as the elder or the bishop is at least the first amongst equals, it is undoubtedly proper that he should take the lead in celebrating the Lord's supper; and though no particular direction for it is contained in the scripture, yet it also for the same reason appears proper that he should be the leader in the other exercises of social worship. But instead of language authoritative in celebrating (not administering) the Lord's supper, he who takes the bread, ought rather to say, *so let us take and eat, and so let us all drink of it.* For though it is highly proper for a minister to speak with authority in cases wherein the Saviour so commanded. Yet true christian humility should prevent each of his disciples from assuming authority where it is not given.

Question VIII. *What are the duties of deacons?*

Answer. Their duties are to receive the contributions of the church, and take care of their goods and other property, and to make distribution of such part as is appropriated to charitable purposes amongst the poor and necessitous members, as benevolence, piety and justice require. Acts vi. 1—6. Rom. xvi. 1, 2.

Question IX. *When a particular church is once formed how are other members of the visible church to become members of such particular church?*

Answer. By the assent of such particular church, on application therefor to them made by a member of the visible church. This follows of course, from the particular church being a voluntary association of members of the visible church, which has the right to admit or refuse the applicant according as they judge him duly qualified for the building up that part of the body of Christ. But no other qualifications ought to be required than faith and holiness in the applicant, and no one thus qualified may be refused, and no one not so qualified ought to be admitted. See the texts quoted under the answer to the 5th question.

Question X. *How can the relation between a member of a particular church and the rest of the body be dissolved?*

Answer. By the consent of the church on the application of such member, and by excommunication. But the church has no right to refuse such consent when application is made by a member in good standing, who has discharged his obligations to them, and should they presume to refuse such consent on such application, such member would then have good right to withdraw from them. This all necessarily results from the fact assumed, that a particular church is an association of members of Christ's visible church. See answer to 5th question.

Question XI. *How is the excommunication of a member to be accomplished?*

Answer. By a regular course of discipline of an offending and incorrigible member.

Question XII. *How is a regular course of discipline to be commenced and pursued to excommunication?*

Answer. A single member must visit the offender and state to him explicitly the offence or offences for which the course of discipline is commenced. If the offender acknowledges the facts and justifies them, and cannot by the accuser be convinced of his error, or if he denies the facts, and the accuser can establish them by Gospel proof, viz. at the mouth of two or three witnesses,

2d, He must take with him one or two more members, and anew allege the cause or causes of offence, and if the offender still acknowledges and justifies the facts, and cannot by them be convinced of his error, (or still denies them so capable of proof) the accuser must

3d, Tell it to the church, that is, the accuser must state to the church (the whole body of the acting members thereof) the particular cause or causes of offence, and that in the way of christian discipline between himself, the accuser, and the accused, he had alleged to him the cause or causes of offence, and that the accused acknowledged and justified the facts, and could not by him be convinced of his error, (or that he denied the facts alleged against him) and that he had taken with him one or two other members and anew alleged to the accuser the cause or causes of offence, and that he still acknowledged the facts and justified them, and that he could not by him and his associates be convinced of his error (or that he still denied the allegations to be true,) and then state specifically the cause or causes of offence, together with the gospel rules violated, pointing out the scripture containing such rules. This complaint ought to be delivered to the minister, or clerk of the church where there is no minister, and thereupon the church, on the Sabbath after the exercises of public worship are ended, ought to be warn-

ed to meet at some future day to take into consideration such complaint, the substance thereof and the object of such meeting being expressed at the time of the warning, and when the church shall be convened in pursuance of such warning, such complaint ought to be first considered as to the substance of it, and if in the opinion of the church the matters set forth in such complaint, be of a nature to demand further proceedings, they ought to vote that the accused be cited to appear before the church on a time and place specified by such vote, to answer to the matters contained in such complaint, and that a copy of said complaint, with a copy of such vote, by some member of the church (naming him) be left with the accused, such a number of days before the day of appearance, as shall give to him time for reflection and preparation for his defence.

On the day appointed for the appearance of the accused, if he do appear, due attention ought to be paid to such gospel defence as he shall set up, whether it is want of substance in the allegations themselves, or the falsity of the facts alleged. And if the accused do not appear, it will be the duty of the church carefully to examine the witnesses, and if on such examination they are of opinion that the facts are proved and are of such a nature as to deserve and require further proceedings, a vote of the church ought to be passed that the accused receive a first admonition, and that the same be drawn up and when so done and approved by the church, they ought then to vote that a copy of such vote to admonish, and also a copy of the admonition, be left with the accused by a member of the church (naming him) within so many days then next coming, and the meeting be adjourned to some future and sufficiently distant day to give him an opportunity for due reflection and repentance. And if the accused still remain unreclaimed at such adjourned meeting of the church, a second admonition ought in like manner to be voted by the church, and in like manner sent to him, and the meeting again adjourned to some future and sufficiently distant day to give a fair opportunity for reflection and repentance—and if at such last mentioned adjourned meeting, the accused still remain unreclaimed, and the nature of the offence or offences, be such that the gospel requires that he should be cut off and excommunicated, an act of excommunication reciting all the previous steps taken to reclaim the offender, and stating his persevering incorrigibility after the admonitions given, and declaring that they do thereby, in the name of our Lord Jesus Christ, cut him off from the visible church, and cast him out of the visible kingdom of Christ, and deliver him unto Satan for the destruction of the flesh that the spirit may be saved in the day of our Lord Jesus Christ.

Such having been the proceedings, all christians are bound thenceforward to avoid any intercourse with him in public or in private—by no means to employ him in their families, nor voluntarily eat with him at common meals. 1 Cor. v. 11. Matt. xviii. 15, 16, 17. 1 Cor. v. 4, 5, 6, 7, 8, 9, 10, 11. 2 Cor. ii. 6. Tit. iii. 10.

Question XIII. *Is there any other mode of discipline on conduct towards offending members of the visible church?*

Answer. There is a certain kind of extra-judicial discipline substituted for authoritative excommunication in cases wherein that proceeding cannot be had, such as where the offence is known only to the accuser and the accused; and also where the accused is a member of no particular church, or a member of a church so cold or corrupted in principle, as to refuse or neglect to exercise regular discipline towards such as are guilty of many things inconsistent with holiness of life; and also where the majority of a church are become heretical, or are composed of members who show such a destitution of vital religion, as to make it evident that they are mere men of the world, actuated solely by motives of worldly policy. The aggrieved ought to turn away and withdraw themselves from the member or members so offending, and not accompany with him or them. Also, so ought a church where its minister becomes a heretic, scandalous, or in any way clearly evidences a destitution of the qualifications of a gospel minister, and there is no other regular mode of separation from him, to withdraw themselves from, and reject him. So also ought a bishop or elder where the church over which he presides is become so corrupted as no longer to receive the truths of the gospel in the love of them, and to forbid any prospect of his future usefulness with them, to turn away and withdraw himself from them, and shake the dust from his feet as a testimony against them, reject them from his communion. So ought a minister to withdraw himself and reject an

heretical or scandalous minister from his fellowship when no other regular mode can be adopted in relation to him. 1 Cor. v. 11. 1 Tim. vii. 3, 4, 5. 2 Tim. iii. 1—5. 2 John 10, 11. Rom. xvi. 17. Titus iii. 10. Matt. x. 14. Mark vi. 11. Luke x. 11. Acts xiii. 51.

REVIVAL IN KENTUCKY.

Frankfort, (Ken.) April 28.

DEAR BROTHER,

I avail myself of a leisure moment to apprize you of some hopeful prospects of a revival in and about the metropolis, in places, never before visited by any remarkable manifestation of the Divine Preserver. The settlement near the mouth of Elkhorn, at this moment, presents an illustrious proof of the redeeming efficacy of divine grace—a place hitherto renowned only for sins, of crimson hue, where the ordinances of God's house were not only neglected, but openly and contemptuously insulted and derided. Last winter, I determined to preach statedly among them, and being apprized of an organized opposition, who had resolved to have a Bacchanalian frolic, as often as we had meetings, and boasted of making the most converts, I took occasion when some of them were present, to animadvert on the atrocity of their crime. I told them "*they were strong, following a bold leader, whose ranks were unhappily crowded.*" After commenting on the character of their leader and his subjects, "*numerous and strong as they were, (I assured them) that Heaven's King was much stronger, and very quickly that they should become either victims of his power or trophies of his grace.*"—The expostulation was thought by some to be too severe; nevertheless, it was received with fixed and solemn attention.—From that day the meetings have been crowded, and deeply affected. On Sunday before last, I had the pleasure to conduct ten of them into the water, and to see many others weeping on the shore. Since that, I have heard several soul-refreshing experiences in the same neighborhood.

On Sunday last, at 4 o'clock, P. M., (by request,) I visited the state prison, where I had the opportunity of preaching to a mixed multitude of convicts, slaves, and citizens. In each rank before me I witnessed the most solemn attention, and among some of the convicts particularly, I saw marks of the deepest contrition. I feel confident, that the Lord has begun a good work in the Penitentiary. Even in this abode of misery and wretchedness, I apprehend there are some already exulting in the triumphs of Almighty grace. Fatigue from preaching in the forenoon, together with the duties of the approaching communion, (at candle light) induced me to leave this place much sooner than I desired. At this communion we had another precious season, which justifies a hope that this work will extend beyond the walls of the prison.

Yours, very sincerely,

S. M. NOEL.

Col. Star.]

Noble!—As Mr. Granville, the agent of the Haytien government, was on his way last week from Philadelphia to this city, he stopped at a public house in New-Brunswick to take supper. Between 50 and 60 persons sat down to the table, and Mr. G. among the rest. It happened that he was seated next to a U. S. officer, who was unfortunately ignorant of his rank and character. Ob-

serving Mr. Granville at his elbow, the officer remarked, "Sir, are you not aware that it is contrary to custom for white men and coloured people to eat at the same table." To this Mr. G. made no reply. The officer then repeated the observation in a more offensive form; and rose from the table, declaring that he would not eat with a negro. Mr. G. then rose, requested the officer to resume his seat, and addressed the company as follows: "I am informed, that it is contrary to the custom of this country for whites and coloured people to eat at the same table. I am a stranger, gentlemen, from Hayti, and my ignorance of the custom must be my apology." He then left the table. Immediately, we understand, more than half the company followed his example, and went to the landlord to request that he would set a table where they might have the pleasure of eating with that gentleman (pointing to Mr. G.) The next morning, the officer, being convinced of his mistake, wrote an apology to the Haytien, and received in return the following laconic and noble reply:

Sir,

I write insults in the sand; favours, on the marble.

Another incident is worthy of notice. As Mr. Granville was about to leave the table, observing the epaulette on the officer's shoulder, he remarked, "Sir, I am an officer also in my own country, and if I were there, it would be a part of my duty, Sir, to take into custody those Haytiens who insult strangers."

If this is a specimen of Haytien manners, it would not be amiss to send some of our young men to President Boyer that they may learn how to behave themselves like gentlemen and like Christians.—*N. Y. Observer.*

FROM THE CHRISTIAN GAZETTE.

THE HOPE OF AN UNIVERSALIST TRIED.

Mr. ——— was once a regular worshipper in an orthodox church; and, in common with other families of his flock, the pastor visited his, and in conversing with him, found him always pleased till he came to the idea of punishment, and particularly *eternal punishment*. This particularly displeased him; he would always reply to the pastor, that he did not believe that God ever made *any* body to damn them. When conversed with about the influence of his conduct over his children, he became very angry, and denied that he was accountable for their misconduct. He quit, however, almost entirely, attending church, and soon became intemperate. It was not long till in the course of God's Providence he was obliged to *try the strength of his hope*; he was called to die. When sick he sent in great haste for his old pastor. The minister not being at home, a second messenger was soon despatched after him.—When the minister arrived and had inquired as to his views of entering into eternity, "Oh," says he, "I am of all men most miserable! pray for me—I've but a short time to live, and am *altogether unfit to die*. The grounds of his former hope *now forsook him* for ever. After the minister had left him, which was at a late hour of the night, his anguish of mind and pain of body increasing, he sent before day-light for a pious physician, and

when he came he begged that he would pray for him, with which he complied. He continued in this wretched state till near day-light when he expired. Not quite twenty-four hours were given him to prepare for eternity. He had been somewhat unwell before; but not considered dangerously so till the day before he died. In the morning he was taken ill, in the evening was full of pain of body and horror of mind: and before the next rising sun was in eternity.

"When distress and anguish came upon the wicked; then shall they call upon Me, but I will not answer—they shall seek me early, but shall not find me. Terrors shall make the wicked afraid. His confidence shall be rooted out; He shall be chased out of the world."

AN ACCOUNT OF DAME CROSS.

By the late Rev. John Newton, in a letter to a friend.

Dame Cross was an old woman, who lived upon Wavertree Green, near Liverpool. She was a person of natural good sense and reflection, and had an agreeable address. Though very poor when I knew her, and, I believe, through her whole life, hers was a dignified and respectable poverty.

Under the first impression of serious thoughts, she set out upon the laudable plan of aiming to *please God*. But she soon found that she could not even please *herself*. This startled her. She considered, "I am certainly sufficiently partial in my own favor, and if I cannot please myself, how can I expect to please the holy and heart-searching God, who sees me as I really am, and, doubtless, notices much more evil in me than I am able to perceive." This reflection threw her into great distress. But that excellent work, *THE-ROD AND ASPASIO*, came in her way, and it afforded her a key to the Bible. She well knew the great and leading truths of the gospel; but, I believe, she never once *heard* the gospel in her life, except what she might hear from me, in our family worship, during a week she was at my house. I was then obliged to be cautious, lest she should be starved; for if, at meal time, I spoke of the Lord Jesus, his love to sinners, his sufferings, his glory, or the like, she usually burst into tears and could eat no more.

A relation offered to settle ten pounds a year upon her, during *his* life. She said, if he could settle it for *her own* life she would accept it; but such an addition, for a time, would probably add to the number of her wants, and then if he died first, she should be worse off than before.—Upon this principle she declined his offer.

She kept a little school. The parents of the children were mostly as poor as herself; and not being able or willing to pay any longer, took the children away. She went round the neighbourhood to them, and said, "I shall be glad if you can pay me, because I am poor; but whether you pay me or not, do let your children come to me. Perhaps something I say may be useful to them when I am dead."

One morning I found her at breakfast, upon dry bread and a little tea. I said, "Dame, do not you like butter?" She answered, "Yes, I like butter, but it is very dear, I cannot afford it; but *my Lord*," (so she usually spoke of the Saviour,) "takes care that I should have bread; it is enough, and I thank him for it."

Once, when I called, she had a good many fowls and chickens about her. I said, "Dame, are these all yours?" "Not one of them, Sir, they belong to my neighbours; but I save my crumbs and scraps for them, and they come to my door. I love to feed them for the sake of Him who made them." I asked her, "Are you not uneasy at being alone, now you are so old?" [She was above fourscore.] Suppose you should be taken ill in the night, you have nobody to help you." She replied, "Do you think my Lord does not know that I am an old woman, and live by myself? I am not uneasy, I believe he will take care of me." She once said to me, "I believe my Lord will not permit me to die for want of food; but if such should be his pleasure, I hope I am willing. Perhaps I should not find that so painful a death as many rich people feel, who live in great plenty. I am in his hands and he will do right." These were her words, or to the same purport.

There were several respectable families in the neighbourhood, and they often sent her a plate of victuals. At last, two ladies called on her, and said that they, and some of their acquaintance, had agreed to make her as easy as possible for her few remaining days, and asked her how much a year she would have. She said, "I am old, and live quite by myself; but I believe I can get a room in a house not far off: if you will pay the rent of the room and allow me five pounds a year, it will be enough." They offered to double it, but she declined. I knew both the ladies, and have no doubt but that if she had asked for thirty pounds a year she might have had it.

She did not live long after her removal into her new lodging. She went to bed one night as well as usual, and was found dead in the morning. She seemed to have died in her sleep, for there was no appearance of any struggle, nor was any feature in her countenance ruffled. Thus she died alone at last. For though there were several people in the house willing and ready to assist her, she needed no help from them!—Her Lord cared for her.

Conversion of a Deist.—Francis Junius the younger was a considerable scholar, but by no means prejudiced in favour of the Scriptures, as appears by his own account, which is as follows:—

"My father, who was frequently reading the New Testament, and had long observed with grief the progress I had made in infidelity, had put that book into my way in that library of his, in order to attract my attention, if it might please God to bless his design, though without giving me the least intimation of it. Here, therefore, I unwittingly opened the New Testament, thus providentially laid before me. At the very first view, as I was deeply engaged in other thoughts, that grand chapter of the evangelist and apostle presented itself to me, *In the beginning was the word, &c.*—I read part of the chapter, and was so affected in reading it, that I became instantly struck with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing the highest flights of human eloquence. My body shuddered; my mind was all in amazement; and I was so agitated the whole day, that I scarce knew who I was. 'Thou didst remember me, O Lord my God, according to thy boundless mercy,

and didst bring back the lost sheep to thy flock!' From that day, God wrought so mightily in me by the power of his Spirit, I began to have less relish for all other studies and pursuits, and bent myself with greater ardour and attention to every thing which had a relation to God."

Mediterranean.—Mr. Cook, Wesleyan Missionary, on his way to Palestine, writes from Malta—

There are about 118 men in the Artillery here. I have seen the books of their subscriptions to the following Societies: Church Missionary Society, Naval and Military Bible Society, Jews' Society, American Missionary Society (this has been begun from gratitude for the labours of the American Missionaries among them,) and Wesleyan Missionary Society. These 118 raise 50*l.* a year.

TRIBUTE OF RESPECT.

American Clergy.—Mr. Barbour in the Senate of the United States, paid the following tribute of respect to the Clergy of our country.

"The messengers of the Gospel here, go out with the meekness, and in the spirit of the great prototype, depending, and not in vain, on the voluntary aid of their followers, inculcating with sincerity and zeal, the sublime truths of their religion, and practising what they preach"—"Reason has been substituted for superstition—charity for persecution—members of different creeds sit down together, and participate, at the same table, the awful mysteries of their religion; and every where we hear inculcated, from the metropolis to the wilderness, throughout our borders, Peace on earth, and good will to man."

S. C. Rel. Int.

The Simplon Road, which surmounts one of the snowy summits of the Alps, and opens a communication between France and Italy, was projected by Buonaparte and constructed by his order. It is a stupendous work and excites the admiration of every traveller. The highest part of the road is 6000 feet (upwards of a mile) above the level of the sea. It is 40 miles in extent, and passes on the extreme declivity of ridges, over awful chasms and foaming torrents, and through prodigious masses of rock. The road is so constructed that the slope no where exceeds two and a half inches in six feet, and carriages can descend without locking the wheels at any place. There are six galleries cut through the solid rock, the most prodigious of which is 40 rods long, 27 feet wide, and 30 feet high, with three wide openings cut through its sides to admit light. Thirty men employed night and day (being relieved every 8 hours by as many others) for 13 months in effecting this gallery. On the lower side of the road, there is a wall laid with stone and mortar posts ten feet high, erected at intervals, to distinguish the road from the precipice, when the whole is covered with snow. The quantity of masonry on this wall and the abutments of the bridges is immense. The road passes over 264 bridges. Fourteen stone houses are built at suitable intervals across the mountain, the occupants of which are bound to keep their stoves heated night and day in cold weather, and a room ready for travellers. The catholics have several small oratories on the route, containing each a small crucifix, where they stop and perform their devotions; near the top is a convent for Monks. On the Italian side of the mountain, is the village of Simplon, with twenty houses and cottages, where the poor remain in the summer to feed their goats, which are found in every part of the Alps, some of them at an amazing height. Nothing which Napoleon has executed, says professor Griscorn, will be regarded with more unmingled satisfaction, or furnish a more striking and durable monument of his public spirit, than the Simplon road. It must ever command the plaudits of Europe."

POETRY.

FROM THE NATIONAL GAZETTE.

ON THE LOSS OF THE STEAM-BOAT ÆTNA,
Within sight of N. York, Saturday afternoon, May 15, 1824.

Her path was on the briny deep ;
 Yet no white sail propell'd her course,
 Nor measured oar with graceful sweep
 Urged her to stem the billow's force :
 Self-moved, with fleecy track she past,
 Disdaining in her pride
 To woo the breeze, or shun the blast,
 Or wait the rolling tide,
 While boldly to the sky
 Her ensign wreathing high, [cast.
 Inwrought with volumed smoke and sparkling flame she
 Lightly o'er her bosom roved,
 Where rainbow mirth was shining,
 Forms revered, and hearts beloved.
 In changeful groups combining ;
 Childhood's smile,
 And beauty's wile,
 Manhood with his brow of care,
 And matron tenderness were there :
 Above, the azure sky was glowing,
 Beneath, the flood, like silver flowing,
 Around, in chequering light and shade
 Her hues delighted Spring displayed ;
 Velvet verdure deck'd the vales
 Winding rivers, white with sails,
 Through their tufted margins stray'd :
 Each dazzling scene, like moving picture, threw
 Its colouring on the eye, and rapidly withdrew.
 And now the setting sun, in liquid richness, pours
 A flood of glory o'er the approaching shores
 Of that proud mart, which, like a queen
 Upon her Island throne, is seen
 With thronging masts and spires, in long array ;
 Then sparkling eyes were bent,
 And ardent glances sent,
 Through the soft misty curtains of declining day,
 To gain some vestige of their home ;
 Gav fancy decks the dome
 With flowers of joy ;
 A richer blush steals o'er the virgin coy ;
 And, lost in speechless love, the mother clasps her boy.
 Hark !—'tis the crash of thunder !—But no cloud
 Mantles the untroubled sky :
 Again !—it blends with cries of anguish loud—
 In air disrupted members fly.
 Blood streams, and 'neath the waters hoar
 Plunge deeply those who rise no more.
 And ah ! outstretch'd I see,
 In nameless agony,
 Woman's imploring hand—the piercing cry
 Of suffering innocence invades the sky, [they die !
 Haste—snatch them from the wreck !—O God ! they faint,
 'Tis silent on the wave. The thunders sleep ;
 But many a stricken soul shall mourn their ire :
 Still smiles the sun ; but many an eye shall weep
 Ere to his sea-girt chamber he retire :
 The expected guest—the sister fair—
 The child, with fond, confiding air—
 The friend, who with an angel's mien
 Illumed the dear domestic scene—
 Ah ! ask not—ask not, where they are,
 Or why they come not !—See despair
 Rend from the mourning sire
 The few thin remnants of that silver hair, [spare.
 Which, frosted o'er with age, e'en ruthless Time could
 Who to the orphan's arms its treasure shall restore ?
 Who bind the widow's heart, which cracking, heals no more ?

Frail as a flower, beneath the blast of pain,
 How impotent and vain
 Is man, to boast him of his zephyr's breath,
 Man, whose whole race of life is on the verge of death !
 He—He alone, who trod
 The waters as their God,
 And from their dark embrace rescued the sinking form,
 Can, when the whelming surges roll,
 Draw, with pierced hand, the unbodied soul
 To that Eternal Ark, serene above the storm. S.

A CARD.

The subscriber would gratefully acknowledge the receipt of the following sums of money, and other necessities and assistance from the places and persons herein named. For this their liberality, in contributing to assist him in the removal of his family to the western country, he tenders his thanks ; and hopes the donors may be richly rewarded by our gracious God, and experience the fulfilment of that Scripture which says, "It is more blessed to give than to receive."

The sums received are the following, viz.—

| | |
|--|---------|
| Plymouth, cash | \$43 40 |
| clothing, &c. not estimated, say | 22 00 |
| Waterbury, cash | 8 00 |
| clothing, &c. | 35 00 |
| Bristol, cash | 20 00 |
| Wolcott, cash | 5 00 |
| other articles and assistance | 10 00 |
| Greenwich, Deac. A. Mead, cash | 5 00 |
| Deac. J. Mead, do. | 1 00 |
| Northfield, clothing, &c. | 3 00 |
| Southington, Mr. S. Norton | 2 00 |
| Also from Messrs. Holt and Pond of Wolcott, their assistance with their teams, to convey his family and effects to Albany. | |
| Wolcott, May 25th, 1824. | |

JOHN KEYS.

SOCIETY FOR PROMOTING REVIVALS.

Receipts of "the Tolland County Female Society for promoting revivals of religion," by the hand of Rev. Nicholas Patterson, June 13th, 1824.

At Chambersburg.

| | |
|---|---------|
| Mrs. Mary Patterson, to constitute her a member for life | \$10 00 |
| Mrs. Charlotte McCrackin, to constitute her a member for life | 10 00 |
| Donations—Mrs. Susan Sloan | 2 00 |

At Pennsylvania.

| | |
|-------------------|------|
| Mrs. Mary King | 2 00 |
| Mrs. Mary Calhoun | 5 00 |

At Baltimore.

| | |
|---|-------|
| Mrs. Margaret Kellso, to constitute her a member for life | 10 00 |
| Mrs. Eleanor Kellso, to constitute her a member for life | 10 00 |

Donation.

| | |
|--------------------|---------|
| Miss Eleanor Scott | 1 00 |
| Total, | \$50 00 |

ORDINATION.

The Rev. SAYRES GAZLEY, and Rev. MARCUS HARRISON, were ordained as Evangelists at Harpersfield, N. Y. June 9th, 1824. Rev. Archibald Bassett made the introductory prayer—Rev. Seth Williston preached the sermon—Rev. William Salisbury made the consecrating prayer—Rev. David Harrowar gave the charge—Rev. William Fisher gave the right hand of fellowship—and Rev. Joseph D. Wickham made the concluding prayer.

[COMMUNICATED.]

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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